# THE HIGH STATUS OF THE HAFIDHUL QUR'AAN




By:

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ZAM ZAM PUBLISHERS

# The High Status of the Haafidhul Qur'aan

by

Moulana Abdur Rahmaan Kowthar دامت بركاته

<u>Table Of Contents</u>

بسم الله الرحمن الرحيم

## Foreword by

## Hadhrat Moulana Muhammad Aashiq Ilaahi Bulandshahri Muhaajir Madani رحمه الله

All praises are for the Pure Allaah Who has revealed the Qur'aan, has illuminated the hearts of the Huffaadh with it and granted them a special status as part of His family. It is also He Who grants them the ability to recite it and to disseminate it. How blessed are these people on whom Allaah has bestowed these magnificent bounties! It is by these bounties that they enjoy honour and an extremely high status.

May Allaah also shower His special mercies and peace on His final prophet Hadhrat Muhammad ρ on whom the Qur'aan was revealed and who was sent as a prophet to the entire universe.

May Allaah also shower His special mercies and peace on our leader Hadhrat Muhammad ρ whom Allaah had selected to convey His message and whom Allaah had blessed with extreme honour and marvellous grace. It was also his honour that Allaah secured a pledge from all the other Ambiyaa عليهم السلام to have faith in him and to assist him should they ever find his time. Allaah made him a beacon of light who illuminated the entire universe with the light of Imaan.

May Allaah also shower His special mercies on the family of Rasulullaah ρ, his companions and all those who follow him in good faith and who engage in Ibaadah and recitation of the Qur'aan day and night. It is indeed the grace of Allaah on this Ummah that He has sent to them the best of all the Ambiyaa عليهم السلام and revealed to them the best of all the divine scriptures. Allaah has taken the responsibility of protecting the Qur'aan from interpolation and adulteration and states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

**Without doubt only We have revealed the Reminder** *(the Qur'aan)* **and** *(by various means)* **We shall certainly be its protectors** *(ensuring that it remains unchanged throughout time)*.[1]

The Qur'aan is a confirmed miracle that will remain until the Day of Qiyaamah and all of mankind and Jinn have been challenged to produce anything like it. Allaah states in Surah Israa:

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

**Say, "If mankind and the Jinn combine to** *(try to)* **produce something similar to this Qur'aan, they would not be able to produce anything like it even if they assistant each other."**[2]

In fact, a verse of Surah Hood challenges people to produce even ten Surahs like those of the Qur'aan. Allah says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

**Or do they** *(the Kuffaar)* **say, "He** *(Rasulullaah ρ)* **has fabricated** *(forged)* **it** *(the Qur'aan)*.**" Say, "Produce ten *'fabricated'*** *(in your words)* **Surahs like any in it** *(in the Qur'aan)* **and, besides Allaah, call whoever you can** *(to assist you)* **if you are truthful** *(in your claim)*.**"**[3]

In Surah Yunus, Allaah finally puts forward the challenge to produce a single Surah like those of the Qur'aan. Allaah says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

**Do they** *(the Mushrikeen)* **say that he** *(Rasulullaah ρ)* **fabricated it** *(the Qur'aan)* **? Tell them, "Then produce even a single Surah like any in it** *(in the Qur'aan) (something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan)* **and** *(you are also at liberty to)* **call whoever you can** *(to assist you)* **besides Allaah if you are truthful."**[4]

Of course, creation has been unable to rise to the challenge and will never be able to do so. The Qur'aan is so great that if it were revealed on the mountains, they would have been reduced to dust, as Allaah says:

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[1] Surah Hijr, verse 9.
[2] Surah Israa, verse 88.
[3] Surah Hood, verse 13.
[4] Surah Yunus, verse 38.

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

**If We have to reveal this Qur'aan to a mountain** *(and grant it understanding of the Qur'aan without the barrier of carnal desires)*, **you will see it humble itself and shatter out of fear for Allaah. These are examples that We relate to people so that they reflect** *(about their personal conditions)*.[1]

However, despite this great rank of the Qur'aan, Allaah has made it easy to memorise. Consequently, Allaah states:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

**Undoubtedly We have made the Qur'aan simple to memorise** *(and shall assist anyone attempting it)*, **so is there any who will memorise it** *(so that We may assist him/her)*?[2]

Hadhrat Dahhaak رحمه الله reports from Hadhrat Abdullaah bin Abbaas τ that had Allaah not made the Qur'aan easy on the tongue of man, none would have been able to recite it.

It is also the extreme grace of Allaah that together with making the recitation and memorising of the Qur'aan, Allaah has also promised tremendous rewards for it. Allaah states:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ* لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

**Indeed, those who recite Allaah's Book** *(the Qur'aan)*, **who establish salaah and who spend secretly and openly from what We have given them, they can look forward to a trade** *(a profit)* **that will never be destroyed.** *(In exchange for their good deeds, they can expect rewards that are everlasting.) (The result of their deeds is)* **That Allaah will grant them their reward in full and** *(even)* **increase** *(their rewards for)* **them from His grace. Verily He is Most Forgiving, Most Appreciative.** [3]

A person will therefore be depriving him/herself from a great bounty by failing to learn how to recite the Qur'aan and failing to understand its meaning. It is the binding duty of every Muslim to make an effort to learn how to recite the Qur'aan, to then recite it regularly and to then remain in the company of pious and learned to glean from their knowledge of the Qur'aan and the Ahadeeth.

[1] Surah Hashar, verse 21.
[2] Surah Qamar, verse 32, with commentary from Qurtubi (Vol.17 Pg.134).
[3] Surah Faatir, verses 29, 30.

It is however tragic to notice that while people waste their lives in mundane activities. Each Muslim should analyse his life and assess what he does with the hours of the day after the eight hours spent in his occupation. Those people who send their children to universities and colleges should also pay special attention to educating their children in the disciplines of Deen. These activities should be pursued while time permits in this world because tomorrow when we reach the Aakhirah it will be too late and the regrets will be futile. People will then regret not becoming Huffaadh of the Qur'aan and not making their children Huffaadh.

My eldest son Moulana Abdur Rahmaan Kowthar has compiled this booklet to highlight the virtues and high status of the Haafidh in the light of the Ahadeeth. People who have not had the opportunity to become Huffaadh should realise the honour of the Haafidh and enrol their children in the Haafidh classes. As for those people who are Huffaadh or Qurraa should devote the attention towards understanding the Qur'aan and the message that Allaah is giving in it.

I pray to Allaah to accept the efforts of my beloved Moulana Abdur Rahmaan Kowthar and make him a great source of benefit to the Ummah.

وَ صَلَّي اللهُ عَلَي سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ الِهِ وَ اَصْحَابِهِ وَاُمَّتِهِ وَ بَارَكَ وَ سَلَّمَ كَثِيْراً كَثِيْراً

Muhammad Aashiq Ilaahi Bulanshahri رحمه الله
Madinah Munawwarah

# Foreword by

## Shaikhul Qurraa Hadhrat Moulana Qaari Muhammad Taahir Sahib دامت بركاته

All praises in this world and the Aakhirah belong to Allaah Who has made the memorising of the Qur'aan easy for mankind. May Allaah shower His special mercies and peace on our leader Hadhrat Muhammad ρ whose favours are upon mankind and may Allaah also shower His special mercies and peace on the family of Rasulullaah ρ and on his companions who carried and conveyed the Qur'aan to the rest of mankind.

It is from the deepest feelings of my heart that I congratulate Moulana Abdur Rahmaan Kowthar the son of Hadhrat Moulana Muhammad Aashiq Ilaahi Bulanshahri رحمه الله for writing this valuable booklet encouraging people to memorise the Qur'aan. Any person taking his pen to write on this esteemed subject is undoubtedly most worthy of congratulations. Hadhrat Imaam Shaafi'ee رحمه الله has stated that the person who memorises the Qur'aan has attained an exalted position, the person who writes the Ahadeeth will be sound in his deduction and whoever attains knowledge of Fiqh shall be extremely capable.[1]

Hadhrat Abu Bakr τ once mentioned that the person who had learnt the Qur'aan and then regards anyone else to be superior to him has exalted something dishonourable and dishonoured something of honour.

Hadhrat Ali Azdi رحمه الله mentioned, "When I intended to proceed in Jihaad, Hadhrat Abdullaah bin Abbaas τ said to me, 'Should I rather not tell you of something that is better for you than proceeding in Jihaad? It is that you sit in some Masjid to teach people the Qur'aan and enlighten them in Fiqh.'"[2]

Hadhrat Abdul Hameed bin Abdur Rahmaan Hammaani رحمه الله said, "I once asked Sufyaan Thowri رحمه الله, 'Is a person waging Jihaad higher in your regard or one who teaches the Qur'aan?' He replied, 'The one teaching

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[1] Commentary of Shaatbi.
[2] Commentary of Shaatbi by Ali Qaari رحمه الله , pg. 5.

the Qur'aan is better because Rasulullaah ρ said that the best of people are those who learn the Qur'aan and teaches it.'"[1]

Qaadhi Isma'eel bin Is'haaq رحمه الله was once asked how it is that the Qur'aan is protected from adulteration when the other divine scriptures were not. He replied that the responsibility of safeguarding the previous scriptures was given to people, as Allaah says:

بِمَا اسْتُحْفِظُواْ مِن كِتَابِ اللّهِ

**"...they were instructed to preserve Allaah's Book..."[2]**

On the other hand, Allaah Himself has taken the responsibility of protecting the Qur'aan when Allaah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

**Without doubt only We have revealed the Reminder** *(the Qur'aan)* **and** *(by various means)* **We shall certainly be its protectors** *(ensuring that it remains unchanged throughout time)*.[3]

By placing the particles **له** before the word **حافظون**, the message is that Allaah has taken the responsibility to protect the Qur'aan unlike the previous scriptures. Allaah has also stated:

لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

**No falsehood can approach it from the front or from the back** *(or from any other direction)*.[4]

In addition to protecting the Qur'aan, Allaah has also kept is safe in the heats of the Huffaadh and granted them an extremely high status.

A narration of Muslim states that Allaah said, "I shall reveal a scripture that water cannot wash off and which you will be able to recite while sitting up and lying down."

The previous Ummahs could only recite their scriptures while looking into it because only their Ambiyaa عليهم السلام knew the scriptures by heart. It is only the Qur'aan that can be recited both by looking into it as well as

[1] Nathrul Kabeer (Vol.1 Pg.4).
[2] Surah Maa'idah, verse 44.
[3] Surah Hijr, verse 9.
[4] Surah HaaMeem Sajdah, verse 42.

by memory. It is a speciality of this Ummah of Rasulullaah ρ that they are able to memorise their divine scripture.

Imaam Bukhaari رحمه الله has quoted a Hadith from Hadhrat Abu Hurayrah τ that when a person memorises the Qur'aan as a young child, Allaah will make it permeate his flesh and blood. The Qur'aan also testifies that the Haafidh of the Qur'aan is regarded as man of knowledge. Allaah says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

**But this Qur'aan is** *(in itself a compilation of)* **clear verses in the hearts of those given knowledge** *(those who commit the Qur'aan to memory and who understand it)***.**[1]

In fact, knowledge begins with memorising the Qur'aan and understanding it. Hadhrat Waleed bin Muslim رحمه الله states that whenever a new student attended the classes of Imaam Awzaa'ee رحمه الله, he would ask the person whether he was a Haafidh. If the person replied in the affirmative, he would test him by asking him to recite the verses of inheritance (**يُوصِيكُمُ اللّه فِي أَوْلاَدِكُمْ...**). If the person was unable to recite these verses, Imaam Awzaa'ee رحمه الله would tell him to first learn the Qur'aan and then to come learn the Ahadeeth. Imaam Awzaa'ee رحمه الله would ask the person to recite these verses because they are difficult and share many similarities. It is only someone with a good memory who would be able to recite them fluently.

Hadhrat Yahya bin Yamaan رحمه الله would test any new student by asking him to recite the first seventy verses of Surah A'raaf, the first seventy verses of Surah Yusuf and the opening verses of Surah Hadeed. He would permit the student to study Ahadeeth only if he was able to recite these verses fluently.

Hadhrat Ibn Khuzaymah (a leading scholar of Hadith) says that when he requested permission from his father to study under Imaam Ibn Qutaybah رحمه الله, he was told that he would receive permission only after memorising the Qur'aan. He therefore memorised the Qur'aan and recited it in salaah before permission was granted.

It was because of the enthusiasm of our pious predecessors that people like Hadhrat Abu Waa'il Shaqeeq bin Salama رحمه الله was able to memorise

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[1] Surah Ankaboot, verse 49.

the entire Qur'aan in only two months and Hadhrat Imaam Bukhaari رحمه الله was a Haafidh by the age of ten. Hadhrat Ibn Hajar رحمه الله was also a Haafidh by the age of ten while Hadhrat Taajud Deen Abul Yemen Kindi رحمه الله had memorised the Qur'aan in ten modes of recitation by the age of ten.

The Qur'aan is that auspicious book about which Allaah says:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى

**Although the Qur'aan is such that mountains are displaced by it, or the earth is split asunder by it, or the dead are made to speak by it...**[1]

However, despite this, Allaah had made it easy for people to recite, memorise and understand the Qur'aan. Allaah says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

**Undoubtedly We have made the Qur'aan simple to memorise** *(and shall assist anyone attempting it)***, so is there any who will memorise it** *(so that We may assist him/her)***?**[2]

The Qur'aan has several attributes unlike those of the previous scriptures. Amongst these is the fact that the Qur'aan has been made easy to memorise and will remain in the heart of those who do not neglect their duties to revise it often. Because the Qur'aan is so exalted, it will quickly leave the hearts of those who neglect it. Hadhrat Abu Moosa Ash'ari τ reports that Rasulullaah ρ said, "Recite the Qur'aan regularly because I swear by the Being Who controls my life that the Qur'aan leaves the hearts more readily than an untied camel leaves its rope."

Memorising the Qur'aan had tremendous virtues. It is a means of salvation and will elevate a person's stages in Jannah. The Haafidh enjoys the privilege of leading people in salaah, advising them in their consultations, leading funeral processions and is also given preference in government positions. No scholar of Deen is truly a scholar without being a Haafidh as well and memorising the Qur'aan makes a person more intelligent, eloquent and embellishes him with a better personality.

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[1] Surah Ra'd, verse 31.
[2] Surah Qamar, verse 32, with commentary from Imaam Qurtubi رحمه الله .

In conclusion I pray to Allaah to accept this booklet and the respected author and grant him the ability to generate more publications. Aameen.

وَ السَّلامُ عَلَيْ الْمُرْسَلِيْن وَ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ

Abu Abdul Qaadir Muhammad Taahir Raheemi
Madinah Munawwarah
Friday 10/1/1421

## Author's Foreword



﴿الحمد لله الذى وفق من شاء من عباده لتعلم كتابه و تعليمه
نحمده كما ينبغى لجلال وجهه الكريم و سلطانه العظيم
والصلاة والسلام على رسوله سيدنا و نبينا محمد الذى انزل
عليه القرآن المبين و على آله و صحبه الذين قاموا بالدين
القويم ومن تبعهم بإحسان إلى يوم الدين﴾

Blessed are those whom Allaah has chosen to teach His exalted scripture. After the Ambiyaa عليهم السلام they are the best of people. Rasulullaah ρ has mentioned that he best of people are those who learn the Qur'aan and teach it. Rasulullaah ρ has also mentioned that the people of the Qur'aan are the family of Allaah and His selected people. The people of the Qur'aan are those who have the Qur'aan in their heats, who recite it regularly, who contemplate over it and put its teachings into practice. Allaah has singled out purification of the soul and teaching the words and meaning of the Qur'aan as the special tasks of Rasulullaah ρ. Allaah says:

لَقَدْ مَنَّ اللّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلالٍ مُّبِينٍ

**Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasool** *(Rasulullaah ρ)* **from among them who recites to them His verses** *(of the Qur'aan)*, **purifies them** *(from corrupt beliefs, Shirk, disobedience)* **and teaches them the Book** *(Qur'aan)* **and wisdom** *(the Sunnah)*. **There is no doubt that these people were in open error before this** *(before the coming of Rasulullaah ρ)*.[1]

Therefore, those who fulfil the tasks of teaching the Qur'aan are the heirs of Rasulullaah ρ, as Rasulullaah ρ has mentioned in a Hadith:

[1] Surah Aal Imraan, verse 164.

﴿اَلْعُلَمَاءُ وَرَثَةُ الْاَنْبِيَاءَ وَ إِنَّ الْاَنْبِيَاءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَّ لَا دِرْهَمًا وَ إِنَّمَا وَرَّثُوْا الْعِلْمَ. فَمَنْ أَخَذَهُ اَخَذَ بِحَظٍّ وَافِرٍ﴾

**"The Ulema are the heirs of the Ambiyaa عليهم السلام. While the Ambiyaa عليهم السلام do not leave Dinaars and Dirhams in their legacy, what they do leave is knowledge. So whoever received a part of this legacy has received a tremendous share indeed."**

A point to note from the above verse is that Allaah has cited purification of the soul before teaching the Qur'aan to highlight its importance. It is therefore necessary for those who teach the Qur'aan to nurture their students according to the Sunnah and plant the seed of sincerity in them. At the same time, they should be encouraged to abstain from sin and piety and fear for Allaah should also be imbued within them. Together with learning the words of the Qur'aan, they should also be reared in a manner that the light of the Qur'aan becomes entrenched in their hearts.

A time should be fixed at least once a week to encourage them to live according to the Sunnah of Rasulullaah ρ. A friend of mine established a Madrassah called Tahfeezul Qur'aan and he has fixed every Friday for the purpose of spiritual reformation. He reads to them the book of Hadhrat Sheikh Muhammad Zakariyyah رحمه الله , which is called Fadhaa'ile A'maal. Through the blessings of this exercise many children have become the cause of guidance for their homes and have even removed the television from their homes.

Spiritual reformation plays an important role at the institution of Hadhrat Moulana Abraarul Haqq دامت بركاته. Every day the students are taught a Sunnah, the virtue of a good deed and the harm of a sin. In this connection, Hadhrat Moulana Hakeem Muhammad Akhtar دامت بركاته has compiled a book called "One minute Madrassah". This book ought to be read to the students of every Madrassah so that they practise the Qur'aan and the Sunnah to attain success in both worlds.

Allaah says:

وَلَـكِن كُونُواْ رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ

**Rather become the people of your Rabb** *(devoted to Him only and calling others towards Him)* **because you are teaching the Book and because you are studying it.**[1]

Explaining the phrase "people of your Rabb", Hadhrat Abdullaah bin Mas'ood τ says that these are the wise people and the Ulema. Allaama Ibn Jareer رحمه الله states that it refers people who have an understanding of the Deen and who fear Allaah.

I had written a booklet called مكانة حفظة القرآن الكريم عند رب العالمين , which was published on a large scale here in Madinah Munawwarah. It contained the virtues of the Huffaadh in brief and was distributed free of charge. We now present to you a translation of this book. May Allaah accept it and make it a means of benefit. May hundreds of thousands of people be blessed with the bounty of being Haafidh through reading this booklet. Aameen.

May Allaah make this a means of salvation for the author and his parents and a treasure in the Aakhirah which will secure high stages in Jannah. In this du'aa, we also beseech Allaah to grant my parents the greatest rewards in the Aakhirah for educating me in the Qur'aan and the Ahadeeth. O Allaah! Be graceful towards them in this world and the Aakhirah and bless their lives.

I would also like to thank my esteemed teacher Hadhrat Moulana Qaari Muhammad Taahir Sahib Raheemi دامت بركاته for his encouragement and for writing the foreword for this booklet despite his taxing commitments to the Deen. May Allaah allow us to benefit from his knowledge and insight.

May Allaah also grant the best of rewards in both worlds to Hadhrat Moulana Qaari Mahmood Ahmad Sahib دامت بركاته who taught me the Qur'aan. May Allaah allow us to benefit from his blessings. Aameen.

Last but not least, I would like to thank Molvi Muhammad Jawid Sahib Nadwi a graduate from the Madinah University for assisting me in this translation. May Allaah reward him abundantly.

**وَ صَلَّي اللّٰہُ عَلَي سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ اٰلِہٖ وَ اَصْحَابِہٖ اَجْمَعِيْن وَ الْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِينَ**

[1] Surah Aal Imraan, verse 79.

﴿عَنْ أُمِّ الْمُؤْمِنِيْنَ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ: مَثَلُ الَّذِىْ يَقْرَأُ الْقُرْاٰنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ. وَ مَثَلُ الَّذِىْ يَقْرَؤُهُ وَ هُوَ يَتَعَاهَدُهُ وَ هُوَ عَلَيْهِ شَدِيْدٌ فَلَهُ أَجْرَانِ﴾(رواه البخارى بهذا اللفظ و رواه مسلم بلفظ"الماهرُبالقراٰن،مع السفرة الكرام البررةِوالذى يقرأ القراٰن و يتتعتع فيه و هو عليه شاق له اجرانِ)

**Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها narrates from Rasulullaah ρ that the person who constantly recites the Qur'aan and is a Haafidh shall be with those angels who are highly honoured and who carry guidance from Allaah. As for the person who makes an attempt to memorise the Qur'aan with great difficulty shall have a double reward.**

**EXPLANATION**: This Hadith tells us that the Haafidh enjoys the status of exalted angels. According to Imaam Nawawi رحمه الله, the angels mentioned are those who carry guidance to people from Allaah. According to others, they are the angels who record the deeds of people. A Hadith of Muslim states that this status is reserved for the person who is an expert in Qur'aanic recitation. In other words, his memory and knowledge of Tajweed is so good that he recites fluently. Being human naturally makes one prone to error and making mistakes at times will certainly not disqualify a person from this rank.

As for the person whose memory is not that good and applies himself to learning the Qur'aan despite the difficulty, he will receive the rewards of learning the Qur'aan together with the rewards for the difficulty he experiences. This Hadith comforts such a person and spurs him on to continue in the hope of attaining the tremendous rewards.

Qaadhi Ayaadh رحمه الله points out that this Hadith does not infer that the reward of the person who struggles will be greater than that of the expert. The status of the expert is undoubtedly greater because he is in the ranks of esteemed angels. This is a rank not mentioned for any other group of people.

## The Best People are those who Learn and Teach the Qur'aan

﴿عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ: خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْانَ وَ عَلَّمَهٗ" وَ اَقْرَاَ اَبُوْ عَبْدِ الرَّحْمٰنِ فِيْ إِمْرَةِ عُثْمَانَ حَتّٰى كَانَ الْحَجَّاجُ، قَالَ: ذَاكَ الَّذِيْ اَقْعَدَنِيْ مَقْعَدِيْ هٰذَا﴾

(صحيح البخاری، كتاب فضائل القرآن باب خيرم من تعلم القرآن و علمه)

**Hadhrat Uthmaan τ reports that Rasulullaah ρ said, "The best of you is he who learns the Qur'aan and teaches it." The eminent Taabi'ee Hadhrat Abu Abdur Rahmaan Sulami رحمه الله who taught the Qur'aan from the Khilaafah of Hadhrat Uthmaan τ until the period of Hajjaaj said, "It was this (Hadith) that brought me to this position (of teaching Qur'aan in the Jaami Masjid of Kufa)."**

According to Fat'hul Baari (Vol.9 Pg.765), the time period between the last days of Hadhrat Uthmaan τ's Khilaafah and beginning of Hajjaaj's was approximately 38 years. This Hadith speaks for itself about the virtues of the Haafidh.

Allaama Teebi رحمه الله states that because the Qur'aan is the best of all speech, the person learning and teaching the Qur'aan is amongst the best people after the Ambiyaa عليهم السلام . Of course, the precondition is that the person should be acting for the pleasure of Allaah and not for mere worldly gain.[1]

Allaama Ibn Hajar رحمه الله states that the person learning and teaching the Qur'aan is regarded as the best of people because he is benefiting himself as well as others. It is with reference  such people that Allaah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

[1] Commentary of Mishkaat (Vol.4 Pg.215).

**Whose speech can be better than the one who calls** *(others)* **towards Allaah** *(by inviting them towards Islaam and good deeds)***, who** *(practises what he preaches when he also)* **performs righteous deeds, and** *(humbly)* **says, "I am from the Muslims** *(from those who submit to Allaah)***."**[1]

Allaama Ibn Hajar رحمه الله has also mentioned that amongst the various methods of calling people towards Allaah is the teaching of the Qur'aan, which happens to be the best method. The direct opposite of a person who calls towards Allaah is the Kaafir who prevents people from accepting Islaam. Allaah says:

**وَ مَنْ أَظْلَمُ مِمَّنِ كَذَّبَ بِآيَاتِ اللهِ وَ صَدَفَ عَنْهَا**

Who can be more unjust than he who falsifies Allaah's verses and prevents (others) from them?

**NOTE:** It is wrong to deduce from this Hadith that anyone who learns and teaches the Qur'aan is better than a jurist or an Aalim. The people being addressed in the Hadith were the Sahabah ψ whose understanding of the Qur'aan was beyond that of people after them. Therefore, those who learn and teach the Qur'aan together with understanding the meaning of the Qur'aan are obviously superior to those who merely learn and teach the words without understanding the meaning. And Allaah knows best.[2]

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[1] Surah HaaMeem Sajdah, verse 33.
[2] Fat'hul Baari (Vol.9 Pg.765).

## He who Memorises the Qur'aan Bears the knowledge of Prophethood in his Heart

﴿عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِىَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ صَلـّٰى اللّٰهُ عَلَيْهِ وَ سَلـَّمَ قَالَ: مَنْ قَرَاَ الْقُرْآنَ فَقَدْ اِسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ اَنَّهٗ لَا يُوْحٰى اِلَيْهِ، لَا يَنْبَغِىْ لِصَاحِبِ الْقُرْآنِ اَنْ يَّجِدَّ مَعَ مَنْ وَجَدَ، وَ لَا يَجْهَلَ مَعَ مَنْ يَّجْهَلَ وَ فِىْ جَوْفِهٖ كَلَامُ اللّٰهِ تَعَالٰى﴾ (رواه الحاكم و البيهقى)

**Hadhrat Abdullaah bin Amr bin Aas τ reports that Rasulullaah ρ said, "Whoever reads (memorises) the Qur'aan has taken prophethood between his ribs (in his heart) without revelation descending on him. It is inappropriate of the one who bears the Qur'aan to lose his temper with those who lose theirs or to act foolishly like the foolish ones while he carries the speech of Allaah in his heart."**

**EXPLANATION:** This Hadith makes it evident that the Haafidh occupies an exalted status. Although he bears the knowledge of prophethood in his breast, he will be unable to receive revelation because the succession of prophets ceased with Rasulullaah ρ. Allaah confirms this when He says:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

**Muhammad ε is not the father of any men among you but he is Allaah's Rasool and the seal of all Ambiyaa** *(after whom there shall never come another Nabi)*. **Allaah has knowledge of all things.**[1]

The Hadith also cautions the Haafidh against behaving inappropriately and rudely like other people because he ought to respect the speech of Allaah that his heart contains. He should rather be a paragon of good character. A narration of Haakim states the Haafidh should also not behave harshly as some people do.

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[1] Surah Ahzaab, verse 40.

## The Haafidh is the Friend of Allaah and Special Servant

﴿عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ إِنَّ لِلّٰهِ عَزَّ وَ جَلَّ اَهْلِيْنَ مِنَ النَّاسِ، قَالَ: قِيْلَ مَنْ هُمْ يَا رَسُوْلَ اللّٰهِ قَالَ: اَهْلُ الْقُرْآنِ هُمْ اَهْلُ اللّٰهِ وَ خَاصَّتُهُ﴾

(رواه أحمد و ابن ماجه بإسناد صحيح)

**Hadhrat Anas bin Maalik τ reports that Rasulullaah ρ once said, "Indeed there are some people who are the special people of Allaah." When the Sahabah ψ asked who these people were, Rasulullaah ρ said, "They are the people of the Qur'aan. They are the friends of Allaah and His special people."**

**EXPLANATION:** In this Hadith Rasulullaah ρ highlighted the special status of the Haafidh by posing a question to secure the attention of the Sahabah ψ. The Huffaadh are the selected servants of Allaah and His friends. About them, Allaah says in the Qur'aan:

أَلا إِنَّ أَوْلِيَاء اللّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ * الَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ * لَهُمُ الْبُشْرَى فِي الْحَياةِ الدُّنْيَا وَفِي الآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

**Behold! Verily for the friends of Allaah there shall be no fear** *(about the future)***, nor shall they grieve** *(about their past)***.** *(The friends of Allaah are)* **Those who have Imaan and who adopt Taqwa** *(they do what Allaah commands and refrain from what He prohibits)***. For them shall be good news in the life of this world** *(the good news at the time of death that they will be taken to Jannah)* **and in the Aakhirah** *(when they will enter Jannah)***. There is nothing that can change the words** *(decrees and promises)* **of Allaah. This** *(success of Allaah's friends)* **is the greatest success.**[1]

In his commentary of Jaami'us Sagheer entitled Faydhul Qadeer, Allaama Munaawi رحمه الله states that the people of the Qur'aan are those who regularly recite the Qur'aan, who contemplate over the meanings of the Qur'aan and practise accordingly.

[1] Surah Yunus, verses 62-64.

## Envying the Haafidh

﴿ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰه عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ آلِهٖ وَ سَلَّمَ قَالَ: لَا حَسَدَ إِلَّا فِيْ اِثْنَيْنِ، رَجُلٌ آتَاهُ اللّٰهُ الْقُرْآنَ فَهُوَ يَقُوْمُ بِهٖ آنَاءَ الَّيْلِ وَ آنَاءَ النَّهَارِ، وَ رَجُلٌ آتَاهُ اللّٰهُ مَالًا فَهُوَ يُنْفِقُهُ آنَاءَ الَّيْلِ وَ آنَاءَ النَّهَارِ ﴾ (متفق عليه واللفظ لمسلم)

**Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, "Envy is forbidden except in two cases. In the case of a person whom Allaah has blessed with the knowledge of the Qur'aan and he remains attached to it day and night. The second is a person whom Allaah has blessed with plenty of wealth and he spends it (for the pleasure of Allaah) day and night."**

**EXPLANATION:** The word حَسَد mentioned in the verse does not refer to that type of jealousy which makes one desire that the bounty another person possesses should be taken away from that person and given to one. Such jealousy is Haraam. The word rather refers to envy, meaning that while one desires that the bounty remain with the other person, it should be given to one as well. This type of desire is permissible on condition that the desire is for something permissible and not Haraam. In fact, envy over meritorious deeds such as these are good. In fact, another narration uses the words, "No envy is greater and better than being envious about these two qualities."

NOTE: Remaining attached to the Qur'aan as mentioned in the Hadith means that a person remains devoted to serving the Qur'aan in whichever manner possible. This will include reciting the Qur'aan in salaah, learning and teaching the Qur'aan, practising its injunctions and even issuing rulings in accordance with its dictates. A narration of Hadhrat Abdullaah bin Mas'ood τ states, "A man whom Allaah has granted wisdom (knowledge of the Qur'aan) and he passes judgement in accordance with its dictates and teaches it."

﴿عَنْ عَامِرِ بْنِ وَاثِلَةَ اَنَّ نَافِعَ بْنِ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانِ
وَ كَانَ عُمَرُ يَسْتَعْمِلُهُ عَلٰى مَكَّةَ فَقَالَ: مَنْ اِسْتَعْمَلْتَ عَلٰى اَهْلِ
الْوَادِيْ؟ فَقَالَ : اِبْنُ اَبْزٰى، قَالَ وَمَنْ اِبْنُ اَبْزٰى؟ قَالَ: مَوْلًى مِّنْ
مَوَالِيْنَا، قَالَ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى قَالَ: اِنَّهُ قَارِئٌ لِكِتَابِ اللّٰهِ
عَزَّ وَجَلَّ وَ اِنَّهُ عَالِمٌ بِالْفَرَائِضِ . قَالَ عُمَرُ: اَمَا اِنَّ نَبِيَّكُمْ صَلَّى
اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَدْ قَالَ : اِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَامًا وَ
يَضَعُ بِهِ آخَرِيْنَ﴾(رواه مسلم، كتاب فضائل القرآن باب فضل من يقوم
بالقرآن و يعلمه)

**Hadhrat Aamir bin Waathila reports that Hadhrat Naafi bin Abdul Haarith once met Hadhrat Umar τ in Usfaan. Since Hadhrat Umar τ had appointed him as governor of Makkah, Hadhrat Umar τ asked, "Who have you appointed as your deputy over Makkah?" When Hadhrat Naafi relied that he had appointed Ibnul Abzah, Hadhrat Umar τ asked who Ibnul Abzah was. "He is one of our freed slaves," came the reply. "Have you appointed a freed slave as governor?" said Hadhrat Umar τ in astonishment. Hadhrat Naafi responded by saying, "Ibnul Abzah is well versed in the Qur'aan and knows the laws of inheritance. "Hadhrat Umar τ then commented, Indeed your Nabi ρ had stated, 'Allaah elevates some people by this Qur'aan and disgraces others by it.'"**

Whereas Ibnul Abzah had been a slave, Allaah elevated him to the position of a governor because of his knowledge of the Qur'aan. Such will be the situation of the person who acquired the knowledge of the Qur'aan and practises accordingly. When this is the case in this world, the person will obviously also attain high ranks in the Aakhirah.

NOTE: The fact that Hadhrat Umar τ was surprised at the appointment of Ibnul Abzah shows that one's background should be considered when appointing someone to a post of leadership. However, a person's knowledge of the Qur'aan and the Shari'ah compensate for this because Allaah grants status to the person who is devoted to the Qur'aan. Most of the famous Qurraa of the ten modes of Qur'aanic recitation were from slavery backgrounds but because they applied

themselves to the study of the Qur'aan with sincerity, Allaah granted them the positions they occupied and made them a source of benefit for the entire Ummah.

CAUTION: Huffaadh who do not seem to enjoy high positions in this world should not at all be concerned because true position and status is attained in the Aakhirah.

## Allaah's Special Mercies Descend on those Who Gather for the Purpose of Learning and Teaching the Qur'aan

﴿عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَ سَلَّمَ
قَالَ: مَا اجْتَمَعَ قَوْمٌ فِیْ بَیْتٍ مِّنْ بُیُوْتِ اللّٰهِ تَعَالٰی یَتْلُوْنَ کِتَابَ
اللّٰهِ وَیَتَدَارَسُوْنَهٗ بَیْنَهُمْ اِلَّا نَزَلَتْ عَلَیْهِمُ السَّکِیْنَةُ وَ غَشِیَتْهُمُ
الرَّحْمَةُ وَ حَفَّتْهُمُ الْمَلَائِکَةُ وَذَکَرَهُمُ اللّٰهُ فِیْمَنْ عِنْدَهٗ وَ مَنْ بَطَّأَ بِهٖ
عَمَلُهٗ لَمْ یُسْرِعْ بِهٖ نَسَبُهٗ﴾ (رواه مسلم و ابو داؤد عن ابی هریرة،
صحیح مسلم کتاب الذکر و الدعاء و التوبة و الاستغفار باب فضل
الاجتماع علی تلاوة القرآن و الذکر. سنن ابی داؤد کتا ب الصلٰوة باب
فی ثواب القرآن)

**Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "When people gather in any of the houses of Allaah (a Masjid) to recite the Qur'aan or to teach it to each other, a special tranquillity descends on them, Allaah's special mercy engulfs them, the angels surround them and Allaah mentions them to the angels with him. As for the person whose deeds keep him back will not be put ahead by his lineage."**

**EXPLANATION:** This Hadith cites many bounties that people receive for gathering together with the sole purpose of learning and teaching the Qur'aan. The greatest of those mentioned here is that Allaah makes mention of such people in the presence of the most eminent angels. This is a great source of pride to the Huffaadh. Rasulullaah ρ once said to Hadhrat Ubay bin Ka'b τ that Allaah had commanded him to recite the Qur'aan to Rasulullaah ρ. "Did Allaah take my name?" asked Hadhrat Ubay τ. When Rasulullaah ρ replied in the affirmative, Hadhrat Ubay τ started weeping with happiness.

NOTE: The houses of Allaah mentioned in the Hadith refer to the Masaajid. Of course, being in the Masjid is only mentioned because it was the practice of people to gather there for such purposes. However, people will attain the same rewards by gathering in any other place for this purpose, whether it be Madrassahs, classrooms or any other place.

The last part of the Hadith makes it clear that if a person's good deeds are lacking, his lineage will not make him reach the ranks of the pious. People should therefore not allow their social standing to deceive them into thinking that they do not need to do good deeds. It is therefore seen that many pious people were not of high birth but rather the progeny of slaves. Nevertheless, their good deeds caused them to excel and reach great heights whereas so many people belonging to noble families lagged far behind because of their lack of good deeds.

## Allaah's Special Favour to those who Are Engrossed in their Services to the Qur'aan

﴿ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَ سَلَّمَ یَقُوْلُ الرَّبُّ تَبَارَکَ وَ تَعَالٰی مَنْ شَغَلَهُ الْقُرْاٰنُ عَنْ ذِکْرِیْ وَ مَسْئَلَتِیْ اَعْطَیْتُهٗ اَفْضَلَ مَا اُعْطِی السَّائِلِیْنَ وَ فَضْلُ کَلَامِ اللّٰهِ عَلٰی سَائِرِ الْکَلَامِ کَفَضْلِ اللّٰهِ عَلٰی خَلْقِهٖ ﴾

(رواه الترمذی و الدارمی و البیهقی فی شعب الایمان و قال الترمذی هذا حدیث حسن غریب، مشکوة المصابیح ج ١ ص ١٨٦)

**Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said, "Allaah the Most High says, 'When engrossment with the Qur'aan preoccupies a person from making Dhikr and asking from me, I grant him better than what I grant to those who ask from Me.' The rank of the word of Allaah over other forms of speech is like the rank of Allaah over all His creation."**

**EXPLANATION:** This Hadith brings good news to those people who are involved in serving the Qur'aan throughout the day and night. Whether they are learning the Qur'aan, teaching it or engaged in any other activity in this line without any time to make du'aa, Allaah will grant them better than what He grants to all those who are begging from Him.

The example is like a person distributing some sweets who sends someone else on an errand. Since the person he has sent on the errand cannot make it to collect his share, the distributor reserves his share, which would be more than that of the others as a token of appreciation. While the person engaged in the service of the Qur'aan may not see the fruits of his toil in this world, it will certainly be there for him in the Aakhirah.

## Those Who Recite the Qur'aan Attain Proximity to Allaah

﴿عَنْ اَبِىْ ذَرٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ إِنَّكُمْ لَا تَرْجِعُوْنَ إِلَى اللّٰهِ بِشَىْءٍ اَفْضَل مِمَّا خَرَجَ مِنْهُ يَعْنِىْ اَلْقُرْآنَ﴾

(رواه الحاكم و قال هذا حديث صحيح الاسناد و وافقه الذهبى)

Hadhrat Abu Dharr τ narrates that Rasulullaah ρ said, "You cannot draw closer to Allaah with anything as much as you would with that which comes from Him, namely the Qur'aan."

**EXPLANATION:** This Hadith tells us that the recitation of the Qur'aan is a sure means of attaining proximity to Allaah. The more a person recites the Qur'aan, the closer he draws to Allaah. This will obviously be augmented by contemplating over the meanings of the Qur'aan. When one draws close to Allaah, a unique feeling grows in the heart that leads to its reformation. Humility then develops and the eyes readily flow with tears. This is something that Allaah loves.

## The Example of a Mu'min who Recites the Qur'aan and Practises on it

عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ عَنْ اَبِىْ مُوْسٰى رَضِيَ اللّٰهُ
عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ: اَلْمُؤْمِنُ الَّذِىْ يَقْرَأُ
الْقُرْاٰنَ وَ يَعْمَلُ بِهٖ كَالْاُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَّ رِيْحُهَا طَيِّبٌ وَ
الْمُؤْمِنُ الَّذِىْ لَا يَقْرَأُ الْقُرْاٰنَ وَ يَعْمَلُ بِهٖ كَالتَّمْرَةِ طَعْمُهَا طَيِّبٌ وَّ
لَا رِيْحَ لَهَا، وَ مَثَلُ الْمُنَافِقِ الَّذِىْ يَقْرَأُ الْقُرْاٰنَ كَالرَّيْحَانَةِ رِيْحُهَا
طَيِّبٌ وَّ طَعْمُهَا مُرٌّ، وَ مَثَلُ الْمُنَافِقِ الَّذِىْ لَا يَقْرَأُ الْقُرْاٰنَ كَالْحَنْظَلَةِ
طَعْمُهَا مُرٌّ "اَوْ خَبِيْثٌ" وَ رِيْحُهَا مُرٌّ

(صحیح البخاری عن انس ابن مالک عن ابی موسیٰ کتاب فضائل القرآن
من رای بقرأة القرآن او تأکل به او فخر به)

**Hadhrat Anas bin Maalik τ reports that Rasulullaah ρ said, "The example of a Mu'min who reads the Qur'aan and practises on it is like that of a citron, which has a pleasant smell and a sweet taste. The example of a Mu'min who does not read the Qur'aan is like that of a date, which has no smell, though its taste is sweet. The hypocrite who reads the Qur'aan is like a flower which is fragrant but has a bitter taste, while the hypocrite who does not read the Qur'aan is like a wild gourd, which has a bitter and unpleasant taste and a foul smell."**

**EXPLANATION:** The citron is a large type of orange which is golden in colour. It is good fruit because its colour is attractive and makes a person happy. Furthermore, it ids delicious to eat, gives a pleasant smell to the mouth and digests very well. Its skin, insides and seeds are also of tremendous medicinal use.[1]

It is also said there if there is citron in the house, no Jinn can enter it. If it is true then such is the speciality of the Qur'aan as well. Some physicians say that citron strengthens the memory and it is reported in 'Ihya' from Hadhrat Ali τ that three things strengthen the memory; namely cleaning the teeth with Miswaak, fasting and reading the Qur'aan.[2]

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[1] *Majma'ul Bihaar* (Vol.1 Pg.12)
[2] *Fadhaa'ilul Qur'aan* by Hadhrat Sheikh رحمه الله.

In this Hadith, reading the Qur'aan has been compared to concrete objects in order to illustrate the difference between reading and not reading the Qur'aan. Otherwise it is obvious that material objects of this world like citrons and dates cannot match the sweetness and perfume of the Qur'aan.[1]

Allaama Teebi رحمه الله has mentioned an exceptional point in the explanation of this Hadith. He says that the examples of the citron and the date has been cited for a Mu'min because both have tall trees that reach up to the sky. This is a metaphorical expression of their deeds being accepted by Allaah. On the other hand the examples of the wild gourd and the flower denote that the recitation of the Qur'aan by the hypocrites is not accepted by Allaah and similar to the plants mentioned, which have no hope of getting close to the sky. They will have no rewards for their recitation.[2]

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[1] *Fadhaa'ilul Qur'aan* by Hadhrat Sheikh رحمه الله.
[2] Commentary on *Mishkaat* (Vol.4 Pg.219).

## A Young Sahabi τ is Given Command of an Army because he Knew Surah Baqarah

﴿عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَ سَلَّمَ بَعْثًا وَّ هُمْ ذُوْ عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِّنْهُمْ مَا
مَعَهُ مِنَ الْقُرْاٰنِ فَاَتٰى عَلٰى رَجُلٍ مِّنْهُمْ مِنْ اَحْدَثِهِمْ سِنا فقال: مَا
مَعَكَ يَا فُلَانُ قَالَ: مَعِيَ كَذَا وَ كَذَا وَ سُوْرَةُ الْبَقَرَةِ، فَقَالَ:
اَمَعَكَ سُوْرَةُ الْبَقَرَةِ؟ فَقَالَ نَعَمْ، قَالَ فَاذْهَبْ فَاَنْتَ اَمِيْرُهُمْ، فَقَالَ
رَجُلٌ مِّنْ اَشْرَافِهِمْ،وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ مَا مَنَعَنِيْ اَنْ اَتَعَلَّمَ سُوْرَةَ
الْبَقَرَةِ اِلَّا خَشْيَةَ اَنْ لَّا اَقُوْمَ بِهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ
سَلَّمَ تَعَلَّمُوا الْقُرْاٰنَ فَاقْرَءُوْهُ وَاَقْرِئُوْهُ فَاِنَّ مَثَلَ الْقُرْاٰنِ لِمَنْ تَعَلَّمَهُ
فَقَرَاَهُ وَ قَامَ بِهٖ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِّسْكًا يَّفُوْحُ بِرِيْحِهٖ كُلَّ
مَكَانٍ وَّ مَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَ هُوَ فِيْ جَوْفِهٖ كَمَثَلِ جِرَابٍ وُّكِيَ
عَلٰى مِسْكٍ﴾ (جامع الترمذی عن ابی هریرة. ابواب فضائل القران،
باب ما جاء فی فضل سورة البقرة و آیة الکرسی)

**Hadhrat Abu Hurayrah τ that when Rasulullaah ρ was despatching an army of Sahabah ψ, he asked each one of them to recite whatever portion of the Qur'aan he knew. When he came to the youngest of them all and asked him what part of the Qur'aan he knew. The youngster informed Rasulullaah ρ about the various Surahs he knew, Surah Baqarah being one of them. "Do you know Surah Baqarah as well?" asked Rasulullaah ρ. When the youngster confirmed that he knew it, Rasulullaah ρ said to him, "Go ahead, for you shall be their commander." One of the senior persons from them said, "O Rasulullaah ρ! I did not learn Surah Baqarah for fear of not being able to recite it in the Tahajjud salaah." Rasulullaah ρ then said, "Learn the Qur'aan, recite it and make others recite it because the example of the person who learns the Qur'aan and then recites it in Tahajjud is like a bag full of musk, the fragrance of which spreads everywhere. On the other hand, the example of a person who learns the Qur'aan and then sleeps away with it in his heart is like a bag of musk with a sealed mouth."**

**EXPLANATION:** Rasulullaah ρ has compared the Haafidh who recites the Qur'aan to a bag of musk that is open. Just as the fragrance wafts everywhere, the voice of the Haafidh reciting the Qur'aan at any time becomes a source of pleasure and rewards for everyone listening. The effect is however best at the time of Tahajjud. As for the Haafidh who is unable to get up for Tahajjud, he is still a bag of musk and shall be a source of benefit as soon as the seal is broken. When a Haafidh is granted the ability to perform Tahajjud, he recites the Qur'aan without difficulty and benefits all in the home. Of course, none should abandon the effort to become a Haafidh merely because he is uncertain whether he will be able to perform Tahajjud. The benefits and virtues of the being a Haafidh apply in other situations as well, as can be seen from the young Sahabi τ who was appointed commander of the military expedition because of his knowledge of the Qur'aan.

﴿وَلَقَدْ صَدَقَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ :
إِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَّ يَضَعُ بِهِ آخَرِيْنَ﴾

## The Benefits if Reciting the Qur'aan Both Audibly and Silently

﴿ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ الْجَاهِرُ بَالْقُرْاٰنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَ الْمُسِرُّ بِالْقُرْاٰنِ كَالْمُسِرِّ بِالصَّدَقَةِ﴾

(ترمذی و ابن حبان و قال الترمذی هذا حدیث حسن غریب)

**Hadhrat Uqba bin Aamir τ reports that he heard Rasulullaah ρ say, "The one who recites the Qur'aan audibly is like he who gives charity in public and the person who recites silently is like he who gives charity secretly."**

**EXPLANATION:** Allaama Teebi رحمه الله says that while some Ahadeeth state that it is better to recite the Qur'aan audibly, other Ahadeeth state that it is best to do so silently. There is no contradiction in these Ahadeeth because when a person fears that he may be ostentatious, it is best for him to recite silently while reciting audibly is best when this fear is not present. Of course, reciting loudly should not disturb anyone who is performing salaah, someone who is sleeping or anybody else. The benefits of reciting audibly are that others have the opportunity to earn rewards by listening to the Qur'aan or by learning. It also increases their fervour to recite the Qur'aan together with enlivening the heart of the reciter and keeping him awake. With these intentions, it is better for a person to recite audibly.[1]

In short, both methods of reciting will earn one great rewards. Just as a person giving charity in public encourages others to follow suit, reciting Qur'aan audibly has the same effect. It is therefore meritorious on condition that it is not done ostentatiously. In a like manner, Rasulullaah ρ has likened silent recitation of the Qur'aan as giving charity secretly and the reward of a person giving charity in this manner is that he will enjoy the shade of Allaah's throne on the Day of Qiyaamah because his deed was free from show. And Allaah knows best.

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[1] *Kaashif* by Allaama Teebi (Vol.4 Pg.282).

## The Honourable Rank of the Practising Haafidh Above Others

﴿عن ابي موسى الاشعري رضي الله عنه قال: قال رسول الله صلى الله عليه و سلم: إن من إجلال الله تعالى إكرام ذي الشيبة المسلم و حامل القرآن غير الغالي فيه و الجافي عنه و إكرام ذي السلطان المقسط﴾ (رواه ابو داؤد و هو حسن)

**Hadhrat Abu Moosa Ash'ari τ narrates that Rasulullaah ρ said, "It is from the honour of Allaah to pay tribute to the white-haired Mu'min, the bearer of the Qur'aan who does not trespass its limits or does not turn away from it, and to pay tribute to the jus ruler."**

**EXPLANATION:** Not trespassing the limits of the Qur'aan refers to not formulating incorrect interpretations of the Qur'aan as many deviated sects have done. Turning away from the Qur'aan refers to not reciting the Qur'aan regularly and no practising on its injunctions.

This Hadith also alludes to the respect that ought to be shown to the Qur'aan. When such regard is held for the person who has the Qur'aan in his heart, it is obvious that the Qur'aan itself also ought to be shown great respect.

﴿و عن ابي مسعود الانصاري البدري رضي الله عنه عن رسول الله صلى الله عليه و سلم يجمع بين الرجلين من قتلى احد ثم يقول: ايهم اكثر اخذا للقرآن فاذا اشير له الى احدهما قدمه في اللحد فقال انا شهيد على هؤلاء يوم القيامة فامر بدفنهم بدمائهم و لم يغسلوا﴾ (رواه البخارى و اصحاب السنن الأربعة)

**Hadhrat Abu Mas'ood Ansaari τ reports that Rasulullaah ρ had two martyrs buried in one grave after the Battle of Uhud. He would ask which of the two knew more of the Qur'aan and when one was pointed out, he was placed ahead in the grave. He then said, "I shall be a witness for them on the Day of Qiyaamah." He then instructed that they be buried with blood on them without being bathed.**

**EXPLANATION:** This Hadith also highlights the exalted status of the Huffaadh. Why should they not be accorded this rank when they bear the speech of Allaah in their hearts? Every Muslim should therefore show due respect to the Huffaadh. A narration of Abu Dawood and Bazzaar quote from Hadhrat Aa'isha رضي الله عنها the instruction of Rasulullaah ρ to treat every person according to his status.

These Ahadeeth also allude to the fact that the Huffaadh and Ulema should not be harmed. Allaah states in the Qur'aan:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

**Those who harm** *(falsely accuse)* **the Mu'mineen men and women for no sin on their part** *(when they are innocent of the alleged sin)* **will bear the burden of slander and a manifest sin** *(for which they will be severely punished)*.[1]

Rasulullaah ρ has also mentioned that Muslims should neither allow harm to come to themselves nor cause harm to others. While the verse and the narration apply to Muslims in general, it follows that it is even worse to cause harm to the Huffaadh and Ulema.

Hadhrat Abu Hurayrah τ reports from Rasulullaah ρ that Allaah says, "I declare war on anyone who shows enmity towards My friends."[2] In this regard, Imaam Nawawi رحمه الله quotes that both Imaam Shaafi'ee رحمه الله and Imaam Abu Haneefah رحمه الله said, "If the Ulema are not the friends of Allaah then no one is."[3]

[1] Surah Ahzaab, verse 58.
[2] Bukhaari.
[3] *At Tibyaan* Pg.25.

﴿ عَنْ مَسْرُوْقٍ قَالَ: ذَكَرَ عَبْدُ اللّٰهِ بْنِ عَمْرٍو عَبْدَ اللّٰهِ بْنِ مَسْعُوْدٍ
فَقَالَ، لَا اَزَالُ اُحِبُّهُ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ:
خُذُوْ الْقُرْاٰنَ مِنْ اَرْبَعَةٍ: مِنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ وَّ سَالِمٍ وَّ مَعَاذٍ وَّ
اُبَيِّ بْنِ كَعْبٍ﴾ (رواه البخاری الفتح ٩/٤٧)

**Hadhrat Masrooq رحمه الله reports that Hadhrat Abdullaah bin Amr τ once spoke of Hadhrat Abdullaah bin Mas'ood τ and said, "I have loved him ever since I heard Rasulullaah ρ say, 'Learn the Qur'aan from four persons, from Abdullaah bin Mas'ood, Saalim, Mu'aadh and Ubay bin Ka'b.'"**

**EXPLANATION:** This Hadith teaches us to have love for every practising Haafidh. Such love is a sign of Imaan because they have the Book of Allaah in their hearts. They are blessed by Allaah and are amongst His chosen servants. Having love for them reflects love for Allaah's Book and ultimately love for Allaah Himself.

## The Haafidh will be Saved from Senility

﴿عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: مَنْ قَرَأَ الْقُرْاٰنَ لَمْ يُرَدَّ اِلٰى اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا وَّ ذٰلِكَ قَوْلُهٗ عَزَّ وَ جَلَّ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سَافِلِيْنَ، اِلَّا الَّذِيْنَ اٰمَنُوْ اى اِلَّا الَّذِيْنَ قَرَءُوا الْقُرْاٰنَ﴾

**Hadhrat Abdullaah bin Abbaas τ reports from Rasulullaah ρ that whoever recites the Qur'aan will not be reduced to the age of senility, making him have no knowledge after once being knowledgeable. Allaah has stated:**

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِين إِلّا الَّذِين آمَنُواَ

**Thereafter,** *(as man reaches old age)* **We relegate him to the lowest of the low, save for those who have Imaan.**[1]

**Save for those who have Imaan refers to those who recite the Qur'aan."**

**EXPLANATION:** In this Hadith and in many other similar Ahadeeth, the person who 'recites' the Qur'aan refers to one who memorises it. Even if this meaning is not assumed, it is obvious that the Haafidh is more deserving of this bounty than any other. Muslims should therefore not lag behind in becoming Huffaadh and making their children Huffaadh. Of course, every good deed should be done only for the pleasure of Allaah.

[1] Surah Teen, verse 5.

## The Person with No Part of the Qur'aan in his Heart is like a deserted House

﴿عَنْ اِبْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَ سَلَّمَ : إِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهٖ شَيْءٌ مِّنَ الْقُرْاٰنِ كَالْبَيْتِ
الْخَرِبِ﴾ (رواه الترمذي و قال هذا حديث حسن صحيح)

**Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ said, "Verily the heart that has no portion of the Qur'aan is like a deserted house."**

**EXPLANATION:** A heart without any part of the Qur'aan is likened to a deserted house because just as people are required to inhabit a house, Imaan and the Qur'aan are required to inhabit a heart. The soul of a person is beautified by proper beliefs and by contemplating over the bounties that Allaah grants one. The Hadith tells us that the heart of a Haafidh is occupied by Imaan and conviction in Allaah, like an occupied house. Every Muslim should therefore make an effort to become a Haafidh or to at least memorise as much of the Qur'aan as possible because this will serve the purpose of occupying the heart (and save it from being ravaged by the Shayaateen). A least those Surahs should be memorised that have special virtues and we have been encouraged to memorise. These will Inshaa Allaah be mentioned at the end of this booklet. In addition to this, we should also endeavour to make our children benefit from the great bounty of the Qur'aan to ensure their success in both worlds.

## Listening to the Qur'aan Being Recited in a Pleasant Voice

﴿عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ: قَالَ لِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ
سَلَّمَ اِقْرَأْ عَلَيَّ قُلْتُ يَا رَسُوْلَ اللهِ أَقْرَأُ عَلَيْكَ وَ عَلَيْكَ أُنْزِلَ؟
قَالَ نَعَمْ فَقَرَأْتُ سُوْرَةَ النِّسَاءِ حَتّٰى أَتَيْتُ عَلٰى هٰذِهِ الْآيَةِ " فَكَيْفَ
إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ، وَ جِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا"
قَالَ حَسْبُكَ الْآنَ فَالْتَفَتُّ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

**Hadhrat Abdullaah bin Mas'ood τ reports, "Rasulullaah ρ once said to me, 'Recite the Qur'aan to me.' I said, 'O Rasulullaah ρ! Should I recite to you when it was revealed to you?' 'Yes,' he replied, 'I would like to listen to it from someone else'. I then recited Surah Nisaa until I reached the verse:**

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أمَّةٍ بِشَهِيدٍوَجِئْنَا بِكَ عَلَى هَـؤُلاء شَهِيدًا

**How will it be** *(the condition of the Kuffaar on the Day of Qiyaamah)* **when We shall bring forth a witness from every nation** *(the Ambiyaa* عليهم السلام *of every community who will testify against the Kuffaar)* **and call you** *(O Muhammad ε)* **to be a witness over all of them?**[1]

**Rasulullaah ρ then said, 'That is enough for now.' When I turned towards him, his eyes were streaming with tears."**

**EXPLANATION:** This Hadith tells us that it is a good practice to listen to someone reciting the Qur'aan in a pleasant voice. Imaam Nawawi رحمه الله says that it was always the habit of the pious to listen to people reciting the Qur'aan in good voices. He had quoted the above Hadith to prove that this is in accordance with the Sunnah of Rasulullaah ρ.[2]

The Hadith also draws our attention to the fact that Hadhrat Abdullaah bin Mas'ood τ was sitting with respect before Rasulullaah ρ with his gaze lowered. Hadhrat Abdullaah bin Mas'ood τ was very proficient in reciting the Qur'aan and did so with a beautiful voice. The Hadith also tells us that Rasulullaah ρ was listening with great attention and pondering over the meaning. It was for this reason that that

[1] Surah Nisaa, verse 41.
[2] *At Tibyaan* Pg. 113.

Rasulullaah ρ was weeping when Hadhrat Abdullaah bin Mas'ood τ looked up at him.

Allaama Ibn Hajar رحمه الله says that Rasulullaah ρ wept out of mercy and compassion for his Ummah because the verse states that Rasulullaah ρ would be brought as witness to the deeds of his Ummah. Rasulullaah ρ wept because there would be many whose evil acts will condemn them to Jahannam on the Day of Qiyaamah.[1]

Ulema advise that when listening to the Qur'aan, one should also weep. It is obvious that this is possible only when one understands the meaning of the verses. An appeal is therefore extended to all Huffaadh who are not Ulema to make an effort to educate themselves in the meaning of the Qur'aan so that they may benefit from the spiritual ecstasy the Qur'aan gives and thereby draw closer to Allaah.

[1] Fat'hul Baari (Vol.9 Pg.99).

﴿ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ اَ يُحِبُّ اَحَدُكُمْ اِذَا رَجَعَ إِلٰى اَهْلِهِ أَنْ يَّجِدَ فِيْهِ ثَلَاثَ
خَلِفَاتٍ عِظَامٍ سِمَانٍ قُلْنَا، نَعَمْ قَالَ، فَثَلَاثُ آيَاتٍ يَّقْرَأُ بِهِنَّ
اَحَدُكُمْ فِيْ صَلَاتِهٖ خَيْرٌ لَّهٗ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ﴾

**Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ once asked, "Which of you would like to find three large pregnant camels at his house when he returns?" When the Sahabah ψ expressed that they all would like it, Rasulullaah ρ said, "Three verses that you recite in your salaah is better for you than the three large pregnant camels."**

**EXPLANATION:** The word خَلِفات mentioned in the narration refers to pregnant camels that are halfway past their pregnancy. Camels that have passed this stage are called عِشَار.

In this Hadith, Rasulullaah ρ encourages recitation of the Qur'aan in salaah. Just as recitation of the Qur'aan in salaah is an act of worship found within another act of worship, the example of a pregnant camel is also one good thing within another. The example is of course only to facilitate understanding and the actual reward of the deed is naturally far greater. The actual rewards are the everlasting bounties of Jannah, the joy of which will never come to an end. Worldly camels will soon perish if the owner does not perish first.

NOTE: This Hadith also alludes to the fact that one should memorise as much of the Qur'aan as possible so that one can attain even more rewards by reciting it in salaah.

## Learning Ten Verse of the Qur'aan is Better than the Profits of this World

﴿رَجُلًا اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ
اِشْتَرَيْتُ مِقْسَمَ بْنَ فُلَانٍ فَرَبِحْتُ فِيْهِ كَذَا وَ كَذَا فَقَالَ اَلَا اُنَبِّئُكَ
بِمَا هُوَ اَكْثَرُ مِنْهُ رِبْحًا قَالَ وَ هَلْ يُوْجَدُ؟ قَالَ: رَجُلٌ تَعَلَّمَ عَشْرَ
اٰيَاتٍ فَذَهَبَ الرَّجُلُ فَتَعَلَّمَ عَشْرَ اٰيَاتٍ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ
وَ سَلَّمَ فَاَخْبَرَهُ﴾(رواه الطبراني في الكبير والاوسط عن ابي امامة
ورجاله رجال الصحيح مجمع الزوائد ص ١٦٥ ج ٧)

**A Sahabi τ once came to Rasulullaah ρ and said that he had bought a slave called Miqsim and sold him at a handsome profit. Rasulullaah ρ asked, "Should I not inform you of something that will earn greater profits?" "Can profits greater than this be earned?" the Sahabi τ asked. Rasulullaah ρ told him, "The person who learns ten verses of the Qur'aan (earns a greater profit)." The Sahabi τ then immediately went to learn ten verses of the Qur'aan and then returned to inform Rasulullaah ρ about it.**

**EXPLANATION:** In this Hadith Rasulullaah ρ encouraged a Sahabi τ to learn the Qur'aan and made him aware of the fact that doing so is better than all the profits of this world. This stands to reason because the rewards of the Aakhirah are eternal while the gains of this world are temporary.

NOTE: From this Hadith, one can judge the high level of enthusiasm and the power of the Imaan that the Sahabah ψ possessed. No sooner had he heard the words of Rasulullaah ρ, then the Sahabi τ immediately set out to do as advised. This is the result of Imaan being deeply engrained in the hearts and psyche of the Sahabah ψ.

﴿عَنْ اِبْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ وَ اَنَا اِبْنُ عَشَرِ سِنِيْنَ، وَ قَدْ قَرَأْتُ الْمُحْكَمَ﴾

(رواه البخاری)

**Hadhrat Abdullaah bin Abbaas τ says that he was only ten years of age when Rasulullaah ρ passed away. By then he had already learnt the "Muhkam" Surahs.**

**EXPLANATION:** Imaam Bukhaari رحمه الله has reported this Hadith in the chapter entitled "Teaching the Qur'aan to children". In his commentary of Bukhaari, Allaama Ayni رحمه الله states that Imaam Bukhaari رحمه الله had quoted this Hadith as a rebuttal to those people who believe that it is inappropriate to teach the Qur'aan to little children.

The *Muhkam* Surahs refer to the *Mufassil* Surahs. According to the most correct opinion, this refers to the Surahs from Surah Hujuraat (Surah 49) to Surah Naas (Surah 114). These are 66 Surahs in total and are called *Muhkam* because none of them has been abrogated. They are also called *Mufassil* because Bismillaah appears often between them as a separator.

This Hadith tells us that the Surahs at the end of the Qur'aan are best to teach children. Amongst the many benefits of teaching the Qur'aan to little children is that at that age the Qur'aan permeates the inner recesses of their hearts. In his *Taareekh Kabeer*, Imaam Bukhaari رحمه الله has reported a narration from Hadhrat Abu Hurayrah τ which states:

﴿مَنْ تَعَلَّمَ الْقُرْآنَ وَهُوَ فَتِى السِّنِّ خَلَطَهُ اللّٰهُ بِلَحْمِهِ وَ دَمِهِ﴾

**Whoever learns the Qur'aan in his youth, Allaah will make it permeate into his flesh and blood.**

Experience has also proven that children who become Huffaadh pass through their further years of education very smoothly and are always ahead of their peers. Allaama Ibn Hajar رحمه الله has pointed out an objection that some people have made. They say that according to another narration of Bukhaari, Hadhrat Abdullaah bin Abbaas τ was

more then ten at the time of Rasulullaah ρ's demise and had almost reached puberty. Allaama Ibn Battaal رحمه الله replies to this objection by stating that the wording of the Hadith is not chronological. He says that what Hadhrat Abdullaah bin Abbaas τ actually said was that by the time Rasulullaah ρ passed away, he had already learnt the *Muhkam* Surahs, which had been completed by the time he was ten years of age.[1]

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[1] *Fat'hul Baari* (Vol.9 Pg.84).

## Learning Two Verses of the Qur'aan is Better than Two of the Best Camels

﴿عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ
سَلَّمَ وَ نَحْنُ فِي الصُّفَّةِ فَقَالَ اَيُّكُمْ يُحِبُّ اَنْ يَّغْدُوَ كُلَّ يَوْمٍ اِلٰى
بُطْحَانَ اَوِ الْعَقِيْقِ فَيَأْتِيَ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِيْ غَيْرِ اِثْمٍ وَّلَا قَطِيْعَةِ
رَحِمٍ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كُلُّنَا نُحِبُّ ذٰلِكَ قَالَ اَفَلَا يَغْدُوْ اَحَدُكُمْ
اِلَى الْمَسْجِدِ فَيَعْلَمُ اَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللّٰهِ خَيْرٌ لَّهُ مِنْ نَّاقَتَيْنِ
وَ ثَلٰثٌ خَيْرٌ لَّهُ مِنْ ثَلٰثٍ وَّ اَرْبَعٌ خَيْرٌ لَّهُ مِنْ اَرْبَعٍ وَّ مِنْ اَعْدَادِهِنَّ

مِنَ الْاِبِلِ﴾ (رواه مسلم و ابو داؤد)

**Hadrat Uqbah bin Aamir τ has said : "Rasulullaah ρ came to us while we were sitting on the *Suffah* and asked if any one of us would like to go to the market of *But'haan* or *Aqeeq* and fetch from there two she-camels of the finest breed without committing any sin or severing any tie of kinship. We replied that everyone of us would love to do so. Rasulullaah ρ then said that going to the Masjid and reciting or teaching two verses of Qur'aan is more precious than two she-camels, three verses are more precious than three she-camels, and that similarly reciting or teaching of four verses is better than four she-camels and an equal number of camels."**

"Suffah" is the name of a particular raised platform in the Masjid of Rasulullaah ρ in Madinah. It was occupied by the poor Muslim Muhaajireen who are known as *"As'haabus Suffah"* ("Men of Suffah"). The number of these men varied from time to time. Allaama Suyuti رحمه الله has listed one hundred and one names and also written an independent booklet about their names.

*But'haan* and *Aqeeq* were the two market-places for camels near Medina. The camel, more particularly a she-camel having a fat hump, was a favourite of the Arabs.

The expression "without sin" is significant. A thing can be acquired without labour either by extortion, through illegal inheritance (by forcefully taking over the property of some relative) or by theft.

Rasulullaah ρ thus ruled out all such acquisitions. Acquiring a thing without labour and without any sin is certainly preferred by all, but much more valuable is the learning of a few verses of the Qur'aan. It is a clear fact that let alone one or two camels, even if one acquires the kingdom of all the universe, one will be forced to leave it, if not today surely tomorrow (at the time of death). However, the reward of one verse of the Qur'aan will be ever-lasting. We see even in this life that a man feels happier when he is given only one coin (without the condition of returning it), rather than if he is given one thousand coins for keeping in his safe custody for a while only. In the latter case, he is merely burdened with a trust without getting any benefit out of it. In fact, this Hadith implies an admonition not to compare something temporary with something eternal. Whether in action or at rest, a man should consider if his efforts are being wasted on acquiring the temporary gains of this world or whether they are directed towards achieving the everlasting ones. Woe be to the waste of effort for which we earn eternal misery.[1]

[1] *Fadhaa'ile Qur'aan* by Hadhrat Sheikh رحمه الله.

## The Practising Haafidh will Intercede on Behalf of Ten Relatives

﴿مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللّٰهُ الْجَنَّةَ وَ شَفَّعَهُ فِيْ عَشْرَةٍ مِنْ اَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجَبَتْ لَهُمُ النَّارُ﴾

(رواه احمد و الترمذى وقال هذا حديث غريب و حفص بن سليمان الراوى ليس هو بالقوى يضعف فى الحديث و رواه ابن ماجة والدارمى)

**"Whoever reads the Qur'aan, memorises it and then regards what it declares Halaal as Halaal and what it declares Haraam as Haraam, Allaah shall enter him into Jannah and accept his intercession on behalf of ten members of his family who have been doomed to Jahannam."**

**EXPLANATION:** The family members mentioned in the Hadith refer to those Muslims who were destined for Jahannam because they had committed major sins. It does not apply to Kuffaar and Mushrikeen because Jannah is forbidden for them, as clearly stated by several verses of the Qur'aan and Ahadeeth.

NOTE: The Hadith expounds the virtue of a Haafidh who practises the injunctions of the Qur'aan. It also makes it clear that the benefits of being a Haafidh is not restricted only to the Haafidh himself but the benefits extend to others as well. How fortunate are those people who have many Huffaadh in their family!

CAUTION: No person should ever think that since he has many Huffaadh in his family, he can do as he pleases and rely on their intercession on the Day of Qiyaamah to rescue him. Since the Huffaadh themselves are required to conform with the injunctions of the Shari'ah, it follows that others are also constrained to do so. Secondly, it should also be borne in mind that intercession can take place only on behalf of those people whom Allaah permits. The intercessor does not have the choice to intercede for whomsoever he pleases. Thirdly, before arriving for the Day of Qiyaamah, people will have to pass through the realm of Barzakh, which is the life of the grave. Allaah says:

وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

**Behind them** *(the dead)* **is "Barzakh" until the day that they are resurrected** *(until the Day of Qiyaamah)***.**[1]

There are many Ahadeeth confirming that fact that people receive punishment in the grave. The Ahadeeth also exhort Muslims to pray to Allaah for salvation from the punishment in the grave. One should therefore not fall for the guile of Shaytaan because one knows not how long one will have to endure the punishment of the grave before reaching the Day of Qiyaamah. A Mu'min should always fear Allaah and seek His pardon.

[1] Surah Mu'minoon, verse 100.

## The Intercession of the Qur'aan for the Haafidh on the Day of Qiyaamah

﴾عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيْ رَضِيَ اللّٰهُ عَنْهُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ: "اِقْرَءُوْا الْقُرْاٰنَ فَإِنَّهُ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِأَصْحَابِهِ، اِقْرَءُوْا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَ سُوْرَةَ آلَ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، اِقْرَءُوْا سُوْرَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَ تَرْكَهَا حَسْرَةٌ وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ، قَالَ مُعَاوِيَةُ: بَلَغَنِيْ أَنَّ الْبَطَلَةَ السَّحَرَةُ. (صحيح مسلم، كتاب فضائل القرآن باب فضل قراءة القرآن و سورة البقرة، جامع ترمذى ابواب فضائل القرآن باب ما جاء فى سورة آل عمران.)

**Hadhrat Abu Umaamah Baahili τ narrates that he heard Rasulullaah ρ say, "Recite the Qur'aan because it will appear as an intercessor for its reader on the Day of Qiyaamah. Recite the two shining ones, Surah Baqarah and Aal Imraan because on the Day of Qiyaamah they will appear as two clouds (two shades or two flocks of birds with outstretched wings) to contest (intercede) on behalf of their reciters. Recite Surah Baqarah because reciting it I a source of blessings while neglecting it is a source of deprivation. In addition to this, people of falsehood viz. sorcerers have no power over it."**

**EXPLANATION:**

1. Surah Baqarah and Aal Imraan are referred to as two shining things because of their greatness, the guidance the offer and the immense rewards of reciting them.
2. Imaam Tirmidhi رحمه الله quotes from Ulema that the birds and clouds represent the rewards for reciting these Surahs and not the Surahs themselves.
3. Contesting on behalf of their reciters means that these Surahs will take the person away from Jahannam and also keep the angels of punishment away from him. The word "contest" is used rather than "intercede" because the intercession will be vehement.

4. The phrase "**people of falsehood viz. sorcerers have no power over it"** means that these people are unable to memorise or even recite this Surah, let alone cast spells on people who recite it.[1]

NOTE: This Hadith highlights the special virtues of Surah Baqarah and Surah Aal Imraan. Therefore, if a person is unable to memorise the entire Qur'aan, he should try to memorise at least these two Surahs so that he may benefit from their great virtues.

## Another Hadith About the Intercession of the Qur'aan

﴿عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: اَلصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ، يَقُوْلُ
الصِّيَامُ رَبِّ إِنِّيْ مَنَعْتُهُ الطَّعَامَ وَالشَّرَابَ فِي النَّهَارِ، فَشَفِّعْنِيْ فِيْهِ،
وَ يَقُوْلُ الْقُرْآنُ رَبِّ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِيْ فِيْهِ فَيُشَفَّعَانِ﴾
(رواه احمد والطبراني في الكبير والحاكم و قال: هذا حديث صحيح
على شرط مسلم و وافقه الذهبي)

**Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, "Fasting and the Qur'aan will intercede for a person on the Day of Qiyaamah. Fasting will say, 'O my Rabb! I prevented him from eating and drinking during the day, so do accept my intercession on his behalf.' The Qur'aan will then say, 'O my Rabb! I prevented him from sleep at night, so do accept my intercession on his behalf.'"**

**EXPLANATION:** Together with highlighting the virtue of the Haafidh and the fasting person, the Hadith indicates that a Haafidh ought to recite the Qur'aan in salaah at night. In fact, the Qur'aan itself encourages recitation at night. Allaah says:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

**In a portion of the night perform the Tahajjud salaah that is a source of you earning something extra. Soon your Rabb will accord to you** *(O Muhammad ε)* **the "Maqaam Mahmood".[2]**

Allaah says in Surah Dahar:

[1] *Fadhaa'il Hifzul Qur'aan* by Qaari Muhammad Tayyib رحمه الله.
[2] Surah Israa, verse 79.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

**Prostrate to Him** *(perform salaah)* **during the night and glorify Him during the long portions of the night.**[1]

In a verse of Surah Furqaan, Allaah extols the following trait of the Mu'mineen:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

*(They are)* **Those who spend the night in prostrating and standing before their Rabb** *(performing salaah while others are asleep)*.[2]

Rasulullaah ρ and the Sahabah ψ would pass the entire night reciting the Qur'aan in Tahajjud salaah. In fact, Allaah says about some of the Ahlul Kitaab who accepted Islaam:

يَتْلُونَ آيَاتِ اللّهِ آنَاء اللَّيْلِ وَهُمْ يَسْجُدُونَ

**They recite the verses of Allaah in the hours of the night and prostrate** *(when performing salaah)*.[3]

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[1] Surah Insaan, verse 26.
[2] Surah Furqaan, verse 64.
[3] Surah Aal Imraan, verse 113.

## The Honour Shown to the Huffaadh and their Parents on the Day of Qiyaamah

﴿عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
قَالَ: يَجِيْءُ الْقُرْآنُ يَوْمَ الْقِيٰمَةِ فَيَقُوْلُ يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ
الْكَرَامَةِ ثُمَّ يَقُوْلُ يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ ثُمَّ يَقُوْلُ يَا رَبِّ
اَرْضَ عَنْهُ فَيَرْضٰى عَنْهُ فَيُقَالُ لَهُ اقْرَأْ وَارْقَ وَ تَزْدَادُ بِكُلِّ آيَةٍ
حَسَنَةً﴾. (ترمذی و ابن خزيمة و حاكم عن ابی هريرة رضی الله عنه
وقال الحاكم صحيح الاسناد)

**Hadhrat Abu Hurayrah τ reports from Rasulullaah ρ that the Qur'aan will appear on the Day of Qiyaamah and request Allaah to beautify the man of the Qur'aan. He will then be given a crown of honour to wear. The Qur'aan will then request that the person be given more. He will then be given the clothing of honour to wear. Thereafter, the Qur'aan will ask Allaah to be pleased with the person. Allaah will express His happiness with the person and it will be said to him, "Recite the Qur'aan and continue ascending (the levels of Jannah). Your rewards will be increased with every verse."**

﴿وَ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَ تَعَلَّمَهُ وَ عَمِلَ بِهِ أُلْبِسَ يَوْمَ الْقِيَامَةِ
تَاجًا مِّنْ نُّوْرٍ ضَوْؤُهُ مِثْلُ ضَوْءِ الشَّمْسِ وَ يُكْسٰى وَالِدَاهُ حُلَّتَيْنِ لَا
تَقُوْمُ بِهِمَا الدُّنْيَا فَيَقُوْلَانِ بِمَ كُسِيْنَا هٰذَا؟ فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا
الْقُرْآنَ. (مستدرک حاكم عن بريدة الاسلمی رضی الله عنه وهو صحيح
على شرط مسلم)

**Hadhrat Buraydah Aslami τ narrates that Rasulullaah ρ said, "Whoever reads the Qur'aan, learns it and practises its teachings will be given a crown of light to wear on the Day of Qiyaamah. The radiance of the crown will be like that of the sun. In addition to this, his parents will be given such clothing to wear that is more valuable than the entire**

**universe. They will ask, 'Why have we been given this clothing to wear?' It will be said to them, 'Because your child had learnt the Qur'aan.'"**

**EXPLANATION:** This is how the Haafidh and his parents will be honoured before all of creation on the Day of Qiyaamah. The parents will be rewarded in this manner because they were the cause of bringing the child into the world and it was through their upbringing that he developed the enthusiasm to memorise the Qur'aan. The clothing they will be given to wear will be so valuable that all perform the universe does not hold that much value. Of course, it is impossible to imagine its beauty in this world.

A narration of Abu Dawood and the *Musnad* of Imaam Ahmad رحمه الله states that the parents will also be given a crown to wear. The narration states:

﴿قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَ عَمِلَ بِمَا فِيْهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِىْ بُيُوْتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ فَمَا ظَنُّكُمْ بِالَّذِىْ عَمِلَ بِهٰذَا﴾.

**"On the Day of Qiyaamah the parents of the person who reads (memorises) the Qur'aan and practises on its teachings will be given a crown to wear which will be brighter than the sun if it were brought into the houses of this world. (If this is the reward of the parents) What do you then think about (the rewards of) the person himself?"**

In the light of these three Ahadeeth, it is established that the Haafidh and his parents will all be given crowns of light and glory and exquisite clothing to wear on the Day of Qiyaamah. The value of all worldly things pale into insignificance before this.

Imaam Shaatbi رحمه الله states in his book "*Hirzul Amaani*":

﴿هَنِيْئًا مَرِيْئًا وَالِدَاكَ عَلَيْهِمَا مَلَابِسُ أَنْوَارٍ مِنَ التَّاجِ وَالْحُلٰى فَمَا ظَنُّكُمْ بِالنَّجْلِ عِنْدَ جَزَائِهِ أُولٰئِكَ أَهْلُ اللّٰهِ وَ الصَّفْوَةُ الْمَلَا.﴾

**"Glad tidings for your parents who will wearing decorations of light in the form of a sparkling crown and splendid clothing. So what do you think about the rewards of your children (who have become Huffaadh)? They are indeed the people of Allaah and His chosen ones."**

## The Highest Stages in Jannah for the Huffaadh

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُقَالُ لِصَاحِبِ الْقُرْآنِ اِقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا.

(ابو داؤد و ترمذى عن عبد الله بن عمرو رضى الله عنه)

**Hadhrat Abdullaah bin Amr τ reports that Rasulullaah ρ said, "The man of the Qur'aan will be told (on the Day of Qiyaamah), 'Recite and continue ascending (the ranks of Jannah). Recite in a leisurely manner as you had been reciting in the world. Your abode shall be (where you reach) at the last verse you recite.'"**

EXPLANATION: The Hadith tells us that as many verses of the Qur'aan a person learns and as many as he practises on, so high will he ascend through the levels of Jannah. Therefore, the person who knows the entire Qur'aan will ascend to the highest echelons of Jannah, while others will ascend to the extent of their knowledge. Reciting at a leisurely pace refers to reciting with proper pronunciation of the letters and taking into consideration the rules of Tajweed and proper pauses between the verses.

NOTE 1: Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها reports that the levels of Jannah are equal to the number of verses in the Qur'aan.[1]

NOTE 2: This virtue applies only to those Huffaadh who recite the Qur'aan as it ought to be recited, who practise on its teachings and who contemplate over its meanings. In the Aakhirah a person will be able to recite only those verses that he practise on. He will be unable to recite those verses the teachings of which he neglected. Therefore, the highest level of Jannah will be reserved for Rasulullaah ρ and then for people according to the extent to which they practised the teachings of the Qur'aan.[2]

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[1] *Jaami'us Sagheer*.

[2] Qaadhi Ayaadh in *Faydhul Qadeer* (Vol.4 Pg.308).

NOTE 3: Allaama Ibn Hajar رحمه الله states that this Hadith refers only to the Huffaadh and not to those who look into the Qur'aan when reciting because then every person will be included. When it comes to memorising the Qur'aan, every person is different. Whereas some remember more, others do not. People will therefore advance to various levels of Jannah according to how much of the Qur'aan they know. Another factor to support the fact that the Hadith refer to the Huffaadh is that memorising the Qur'aan is *Fardh Kifaaah* on the Ummah, which will not be fulfilled by merely knowing how to read the Qur'aan while looking into it.[1]

NOTE 4: Allaama Munaawi رحمه الله says that this Hadith proves that people will recite the Qur'aan in the Aakhirah and will enjoy it as well. He will take great pleasure in the inner meanings of the Qur'aan that Allaah will reveal to him on that occasion. There is of course no limits to its meanings and depth.[2]

Allaama Teebi رحمه الله says that the recitation of the Qur'aan for the people of Jannah will be like how the angels constantly hymn Allaah's glory. The pleasure they will derive from this recitation will make them oblivious of everything else. This will be their greatest joy and all other pleasures will be secondary.[3]

NOTE 5: Quoting Allaama Suyuti رحمه الله, Allaama Munaawi رحمه الله says that the Qur'aan is the only scripture that will be recited in Jannah since the Ahadeeth do not mention any other.[4]

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[1] *Nihaayatul Qowlul Mufeed* Pg.247.
[2] *Faydhul Qadeer* (Vol.4 Pg.308).
[3] *Kaashif* (Vol.4 Pg.242).
[4] *Faydhul Qadeer* (Vol.4 Pg.308).